STAY MUSLIM DON'T VOTE

FOLLOW THE HASHTAG
#staymuslimdontvote

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“And whosoever seeks a way other than Islam to Allah, it will not be accepted from him, and he will be a loser in the hereafter”
(Quran 3:85)

In the Name of Allah, the Most Gracious, the Most Merciful

All praise is due to Allah. We praise him, we seek His help, we seek His forgiveness, and we seek refuge in Allah from the evil within ourselves and our evil deeds. Whoever Allah guides, there is none to misguide him. Whoever Allah leads astray, there is none to guide him. I testify there is no God but Allah alone, without any partners, and that Muhammad, peace and blessings be upon him, is His servant and His messenger.

Allah Almighty said, "O you who have faith, fear Allah as it is His right to be feared and do not die unless you are Muslims," (Quran 3:102)

Many people have become confused as to what democracy is and what it stands for, this confusion arises when certain arguments are put fourth that cause doubts in the hearts of the believers, this booklet hopes to remove the doubts of the most used arguments by the champions of democracy with in the body of the Ummah.

We ask that Allah (swt) accepts this small effort to save the Muslims from this fitnah.Amen

Democracy?

The origins of democracy are not found in the Quran, Hadith nor the sayings of the Sahabah, rather it is found in Ancient Greek pagan society.

The word is a mixture and abbreviation of two words:

Demos meaning people, and Kratos meaning judgement, authority, or legislation.
That means that the literal translation of this word democracy is the people's judgement, or the people's authority or the people's legislation, this directly goes against the Words of Allah (swt), The Quran.

> "…The Judgement is for none but Allah. He has commanded that you worship none except Him. That is the straight Din. But most of mankind do not know."
> (Quran 12:39-40)

YUSUF (AS) WORKED FOR A KAFFIR KING?
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Argument #1

The Messenger Yusuf (as)

Yusuf (as) – They say, "He worked as a minister for a non-Muslim King in the storehouse therefore to vote for a democratic candidate is allowed.

The people forget that before he took up the position he declared, "Verily the rule is for none other than Allah" (Quran 12:40).

Secondly he was in charge of managing food and not legislating and more pertinently Mujahid (ra) said, "The King whom Yusuf (as) was with entered Islam (i.e. became Muslim)." [Tafsir Imam Tabari Volume 9 p.217].

So how dare people claim that a Prophet of Allah (swt) implemented Kufr (non- Islamic laws), rather Yusuf (as) and the King implemented the Shari'ah of Ya'qub (as).

Some ignorant so-called Muslims falsely attribute to the Messenger Yusuf (as) that he shared Kufr power and implemented Kufr law during the time of Al-Azeez of Egypt, whereas Allah (swt) has informed us that he declared that the Rule is for none but

Allah. Allah (swt) says:
"The command is for none but Allah, He hath commanded that ye worship, follow, submit to and obey none but Him; that is (Islam) the right religion, but most men understand not." [EMQ 12:40].
In addition, the messenger Yusuf (as) was not a ruler rather he was a store-keeper, someone responsible for the distribution of water and food during the time of famine and when one of his brothers was accused of stealing he clearly referred to the Shari'ah of his father the messenger Ya'qub (as) and not to man-made law i.e. the law of Al-Aziz. Further Allah (swt) orders us to follow the Messenger Muhammad (saw) as the example and restricts us by saying:

"Whatever the messenger (Muhammad) brought to you take and abide by it, and whatever the messenger forbids leave and refrain from it" [EMQ 57:7]

Moreover, the messenger Muhammad (saw) said to Omar bin Al-Khattab (RA), when he saw him reading a page from the Torah: "Leave it, By Allah if my brother Musa (AS) was alive today he would

have no choice but to follow my way i.e. Shari'ah"

The Shari'ah principle is that the Shari'ah (divine rules) before us i.e. before Islam are not for us because Allah (swt) says:
"For each Messenger I sent a Shari'ah and way of life" [EMQ 5:48]

As for the Shari'ah principle which some scholars follow and which states that the Shari'ah (Divine rules) before us i.e. before Islam is Shari'ah for us until our Shari'ah abrogates it or states otherwise. In fact, even for those who follow this principle they reject to share power with Kufr because Allah (swt) clearly states in the Qur'an:

"Rule and judge between them by whatever Allah has revealed to you (Oh Muhammad)"(Quran 5:49)

In addition to all the above at the time of Yusuf (as) It was not prohibited to share power with Kufr governments (even if we assume that he did share power) just as it was not prohibited to make Sujood (prostration) to a person. However, in Islam it is prohibited to share power with Kufr

regimes or to make Sujood to other than Allah, as it is to drink alcohol (whereas alcohol was not prohibited before Islam). Hence if we start leaving Islamic rules and begin to refer to what was before the Shari'ah of Islam we will end up drinking alcohol, committing fornication and even removing the eye of a person who removed someone else's eye, whereas in Islam blood-money is payable and it is prohibited to remove anyone's eye.

We wonder what the relationship is between the permissible actions of the messenger Yusuf (as) who abided by the commands of Allah (swt) and the prohibited actions of those going to vote for man-made law or sharing power with Kufr governments.

Argument #2
THE ABYSSINIAN KING DID NOT RULE WITH THE SHARI'AH?
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Argument#2
The Abyssinian King
Another example of imaginative evidence is wrongly attributing to the Abyssinian king that he was a Muslim implementing Kufr.

We should point out that the Arabic word Al-Na-gashi, Negus in English is a title given to the ruler of Ethiopia, just as Firaawn, Pharaoh was the title given to the ruler of Egypt.

First of all, to refer to the actions of man is another indication that we are refraining from the only example we must follow i.e. the messenger Muhammad (saw) and not the Abyssinian King. However, for argument's sake let us consider the claim.
It is well known that the Abyssinian king was not a Muslim as far as the Muslims at the time were concerned. However, it has been narrated that when the messenger Muhammad (saw) declared Salat ul-Janazah for the king the Muslims were informed that he died a Muslim. Hence no one is able to claim that the king embraced Islam during his life or when Allah (SWT) ordered us to rule by

Islam or before his death.In addition, Islam was completed upon the death of the messenger Muhammad (SAW) and not upon the death of the Abyssinian king. In any case how can anyone imagine a king who hides his belief as a divine example to follow?

The scholars of Hadith classify the sayings, actions and consent of the Sahabi as Hadith Mawoqouf i.e. not Hadith which we are obliged to follow or to take as evidence. How about someone who wasn't a Sahabi?

As for the consent of the messenger Muhammad (saw) for the actions and sayings of a Muslim they are always derived from Al-Hadith Al- Marfou' Al-Taqriri which are attributed to the messenger by a Sahabi whereas the king was not known as a Muslim let alone a Sahabi. And the consent of the messenger only applies to actions and sayings which took place in front of him and which he is able to address otherwise one could consider the consent of the messenger for some of the actions of Abu Lahab as divine evidence!! The king was not a Sahabi or a Muslim for the Prophet (SAW) (our only divine example to follow).

Finally, if the Abyssinian king was a Muslim why did he keep a relationship between his kingdom and the enemies of Islam i.e. the Quraishi regime and why did the messenger not go to him to seek support to implement Islam instead of seeking the support of e.g. Al- Khazraj, Al-Aws, Banu Sa'ssa'ah, Banu Hanifah etc.

I wonder What the relationship is between the actions of Abyssinian king and the prohibited actions of those going to vote for man-made law or sharing power with Kufr governments.

Argument #3
THE TREATY OF HUDAYBIYAH?
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Argument#3

The Treaty of Hudaybiyah

Yet another example of imaginative evidence is wrongly attributing to the Messenger Muhammad (SAW) that he compromised with Kufr regimes by involving himself in the treaty of Hudaybiyah whereas His (SAW) involvement in Hudaybiyah was worship to Allah(SWT) since it is permitted Islamically for the leader of the Islamic state to have treaties or cease- fires, unlike going to vote for man-made law or to be a candidate for a Kufr party such as the Labour, Liberal or Conservative party

Furthermore, the agreement still allowed for believing women to migrant to Madina it also gave the opportunity for Muslims to gather around the outskirts of Mecca & Madina to attack the caravans of Quraysh and the Messenger never spoke against these Muslims

I wonder what the relationship is between the actions of the messenger Muhammad(SAW) who abided by the commands of Allah(SWT) and the prohibited actions of those going to vote for man-made law or sharing power with Kufr regimes.

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#Argument 4
THE ALLIANCE OF AL-FUDHOUL
FOLLOW THE HASHTAG
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Argument #4

Alliance of Al-Fudhoul

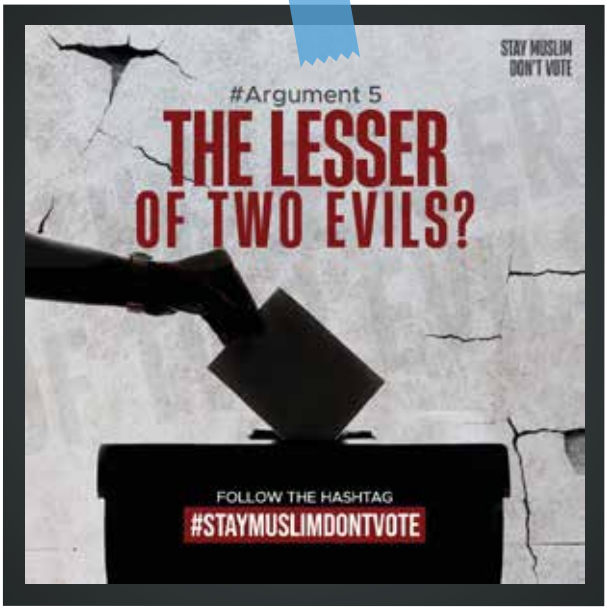
A further example of imaginative evidence is wrongly justifying the prohibited actions of voting for man-made law or sharing power with Kufr regimes by the Islamic opinion which permits the leader of the state to enter into an agreement i.e. a treaty with another state to protect travellers who wish to visit Makkah in Hajj and which is called Hilf Al- Fudhoul because the messenger Muhammad (SAW) said: "If they invite me to enter an alliance like Hilf Al-Fudhoul I will enter it"

Knowing full well that no one is allowed to be involved in the duties of the state except the leader of the Islamic state i.e. the Khaleefah, not any individual or groups.

This alliance did not mean the rules & regulations of the Shariah where now stripped, nor did it mean Muhammad(saw) would need to rule and abide by democracy, or replace Allah(swt) as the law maker

I wonder What the relationship is between the actions of the messenger Muhammad(SAW) who abided by the commands of Allah(SWT) who

permitted him (SAW) to enter a treaty in his capacity as a leader & the prohibited actions of those going to vote for man-made law or sharing power with Kufr regimes or those entering treaties in their capacity as individuals or groups.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DON'T VOTE
#Argument 5
THE LESSER
OF TWO EVILS?
FOLLOW THE HASHTAG
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Argument #5

The Lesser of Two Evils

But worse than all of the other imaginative evidence is the evil so-called principle [The lesser of two evils]. Which states: which is it better to do, to drink alcohol, to commit Zina or to kill a baby? So one chooses to drink alcohol (the presumed lesser evil), becomes drunk, rapes the woman and kills the baby!

Just like the one who votes for the sake of having an Islamic school thereby declaring war against God by legislating laws such as allowing the Islamic school, homosexuality, Mosques, abortion, boycotting Muslims in Muslim lands, supporting the Americans in their crusade against Muslims, supporting Zionist in Palestine etc.

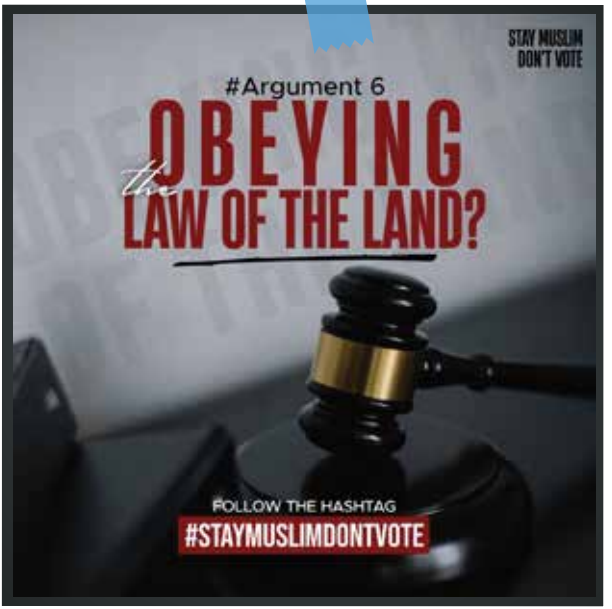
This evil principle has no ground in Islam whatsoever but because a little bit of knowledge is sometimes more dangerous than the one who has no knowledge at all people quote the above evil statement and confuse it with the divine rules of duress or compulsion since the messenger Muhammad (SAW) stated: "My Ummah is not

accountable for errors, for forgetting or during duress".

Duress has been classified by Shari'ah as life and death issues e.g. when somebody has been under torture or is threatened with it during his/her arrest and which Islam grants as a divine permit (Rukhs-sah) relating to divine circumstances i.e. Al-Ah-kaam ul-Shari'yyat ul- Wadhi'iyyah.

I wonder where the person is who is being tortured and forced to vote or to share power with the Kufr regimes!! Moreover, the above evil and so-called principle indicates clearly that voting for man-made law and sharing power with Kufr regimes is evil but I wonder what the greater evil is?!!

Perhaps it is to denounce Islam because it is difficult to abide by it!! (so "permit me to vote or I will declare Kufr?").


STAY MUSLIM
DON'T VOTE
#Argument 6
OBEYING
the
LAW OF THE LAND?
FOLLOW THE HASHTAG
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Argument #6

Obeying The Law of the Land

Another imaginative evidence is to say that we must obey the law of the land. This is an indication of the lack of knowledge among some Muslims and contradicts with the word of Allah.

Similarly obeying man-made law is prohibited and contradicts with the belief of Muslims. Allah (swt) says:
"Do not obey the disbelievers and the hypocrites, reject their corruption and depend on Allah" (Quran 33:48)

And Allah (swt) says:
"Do not obey the one who is misguided from the revelation and follows his desires and opinions (Man-made law)" (Quran 18:28)

And Allah (swt) also says:
"Hold fast to the Judgement of your Lord and obey not a Kafir or a sinner" (Quran76:24)

And Allah (swt) says:
" ...If you obey the disbelievers they will turn you back to kufr " (Quran 3:149)

Although Muslims should already be living a life that is pleasing to Allah(swt), abiding by the book of Allah and the orders of His Messenger, a life set by rules and Laws that prohibit evil acts like theft, deformation, murder, drug use and any other crime Islam has specified,

This alone guarantees that a Muslim will not cause evil in the land, as he is following the law of the owner of every land.

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#ARGUMENT 7
FULFILL YOUR AGREEMENTS?

Argument #7

Fulfil Your Agreements

Some people may argue that Allah(swt) says:

"Oh believers fulfil your agreements" [EMQ 5:1].

And they may refer to the Hadith of the prophet (saw): "Muslims must fulfil the conditions of their contracts".

The answer to this is that the verse and hadith are correct but to use them in support of voting for man-made law or sharing power with Kufr governments is wrong since the Ayah does not request one to enter any prohibited contract otherwise one could contract to sell alcohol and honour it whereas the subject of such a contract is prohibited.

Moreover, to honour a permissible contract or its conditions and terms is obligatory but this does not mean accepting any conditions even if they are forbidden since the messenger (SAW) said: "Fulfil the conditions of your contracts except if the contract forbids the permissible of permits the forbidden".

So although the foundation of fulfilling contracts is correct this does not mean the application is to be fulfilled when it involves Evil, Kufr or Shirk.
What greater evil is there than Shirk with Allah(swt).

ARGUMENT 8
WE ARE IN DAR-UL HARB?
FOLLOW THE HASTAG :
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Argument #8

We are in Dar-ul-Harb

More imaginative evidence is to say that because we are in Dar-ul-Harb (i.e. land where Islam is not implemented as a law and order) we are allowed to take interest, mortgages, insurance, free mix in class-rooms of colleges and universities and vote for man-made law etc.!!

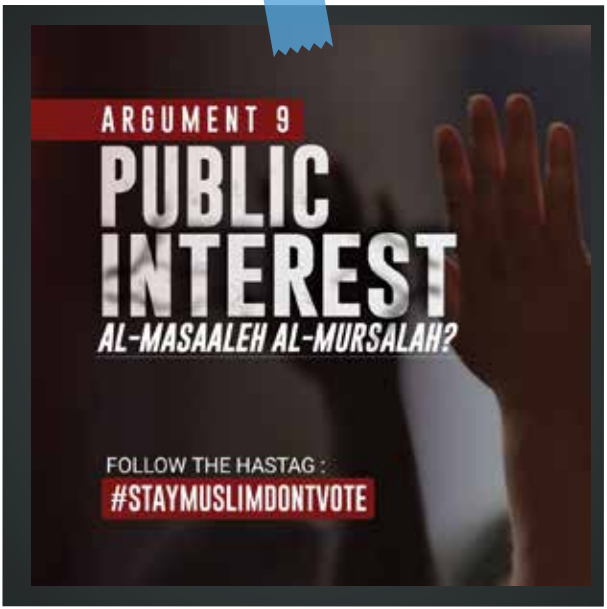
Muslims attribute this cowardly opinion to the great Imam Abu Hanifah without a shred of knowledge or understanding or ever having smelt Fiqh.

As Far as the misrepresentation of the opinion of Imam Abu Hanifah regarding accepting Riba etc. in Dar ul-Harb is concerned, unfortunately it has been wrongly transmitted by Ahmed ibn An-Naqeeb Al-Misri (in The Reliance of the Traveller) and it has been attributed to Ibn A'bideen who was quoting Imam Shibaani in general terms without elaborating.

Imam Abu Hanifah said that the hukm of currency in Dar ul Harb is that all of it has been circulating through prohibited transactions such as through

the sale of alcohol, prostitution, riba etc... and these are common transactions among the non Muslims in Dar ul Harb.
Therefore, the fatwa of Imam Abu Hanifah is that if a Muslim is living in Dar ul Harb with whom we have a treaty (or an individual covenant) it would be allowed for the Muslim to accept their currency/money regardless of the manner in which the non Muslims have obtained it as long as the Muslim obtains it in a halal manner and HE does not DEAL with riba himself or haram transactions (such as to vote or take insurance etc...)

Please refer to:
1- Taqweem al Adilla for Imam Abdullah Bin Amer Ad'Dabousi (Abu Zaid) who died 430 Hijri.
2- Al Bakr Al-Jassaas (died 370 Hijri) in his Book Jawab Al-Masaa-ill (Answers to Questions) for the Hanafi school of thought
3- Imaam Nassir ud-deen Al-Bidhawie (issue of money -Abu hanifah) who died 685 Hijri in his book Sharh Al-Tanbeeh Fil-Fiqh.


ARGUMENT 9
PUBLIC INTEREST
AL-MASAALEH AL-MURSALAH?
FOLLOW THE HASTAG :
#STAYMUSLIMDONTVOTE

Argument #9

Public Interest

Some people always try to impress others with terminology's such as Fiqh Al-Waaqi', Al- Istihsaan, Ahwan-ul-Sharrein and Akhaf ul- Dhararein. Al-Masaaleh Al-Mursalah is one of them

In answer to such people and their claims it is worth mentioning that the master of the subject Al-Masaaleh Al-Mursalah is Imam Dar-ul-Hijra Al-Imam Malik Bin Anas who, if he were alive today, would grant everyone misusing his principle many lashes because he is the one who rejected the actions of the Taabi'een if they were not from the people of Madina let alone following the actions of the Kuffar, promoting them and voting for them to legislate instead of Allah(swt)

Imam Malik's Opinion is that Allah (swt) sent his message to mankind in order that they worship, follow, obey and submit to Him in this life to gain His pleasure in the Hereafter. However, according to Imam Malik the purpose of the Shari'ah in life is for man to get interest and benefit and to prevent harm.

The Maliki School of Thought divided interests (Al-Masaaleh) into three categories:

1. The Nullified Interests Al-Masaalih Al-Mulghaat
(i.e. the interests which Islam forbids e.g. dealing with Riba, running away from Jihad or Ruling with man-made law etc.)

2. The Recognised Interests Al-Masaalih Al-Mu'tabarah (i.e. the interests which Islam permits e.g. accepting blood-money, income support, gifts and housing benefit etc..)

3. The Unmentioned Public Interests Al-Masaalih Al-Mursalah (i.e. the interest which Islam is silent about as far as the Maliki school of thought is concerned e.g. having loud speakers for the Athan in the Masajid is considered to be for the interest of the Muslims although the Shari'ah did not forbid or permit it

The conditions for the Unmentioned Public Interest among the Malikis are:
i. It must not be prohibited in Islam e.g. voting for man-made law or playing the lottery.

Argument#10

We Follow Our Community Leaders

This is another excuse for many Muslims, claiming that they are Muqalled (followers) and that therefore they can follow their leaders and Imams blindly.

It is well known in Islam that every Muslim must know certain issues by necessity. In these issues the scholars and imitators are considered equal with respect to their knowledge about them e.g. fornication, homosexuality and free mixing are prohibited Haram.

Voting for Man-made law is one of these issues, which every Muslim must know is prohibited and contradicts his belief. So the above claim will lead them to nothing but Hell- fire.

Allah (SWT) says:

> "Oh our Lord: we obeyed our leaders and nobles who misled us, Oh our Lord give them twice our punishment and curse them severely "
> (Quran33:67)

On the day of Judgement, we will be accountable for our actions not that of others, and on that day even Shaytaan will claim "I am free from you" so what about your local Imam who has another agenda encouraging you to commit Shirk by Voting in democratic elections.

We leave you with this, know that you are responsible for putting in power the candidate you vote for, so any evil done by them is on YOU as well, you aided them helped them and nominated them to represent you and put them in power.
So fear Allah (swt).

THINGS TO CONSIDER

The Better Candidate

The community is feed the lie that if you don't vote for candidate (a) candidate (b) will harm the Muslims, In reality this is a trap.

Both parties have placed themselves as rivals to Allah(swt) in His sole right of legislation.

> "The Hukm (Legislating, Commands, Judgment) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not." (Quran12: 40)

> "…and He makes none to share in His Judgment and His Rule." (Quran18:26)

“The Hukm (Legislating, Commands, Judgment) is for none but Allah. He has commanded that you worship none but Him, that is the (true) straight religion, but most men know not.”
(Quran 12: 40)

ii. It must be for the benefit of All Muslims.
iii. It must be decided upon by The Khalifah or his Scholars and rulers.

Islam restricts the Delegator and the Delegatee to indulge in any process of delegation for something forbidden e.g. legislation (law making) even for someone's interest because legislation is for none but Allah (swt)

I wonder What the relationship is between Masaalih Al- Mursalah which is controlled by Shari'ah and the commands of Allah (swt) and the prohibited actions of those going to vote for man-made law or sharing power with Kufr governments for the sake of benefit.

> Allah (swt) says:
> "Whatever you gain as benefit or interest in this life is but a convenience but that which is with Allah is much better and more lasting for those who believe and put their trust in Allah"
> (Quran 42:36)

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ARGUMENT 10
WE FOLLOW OUR
COMMUNITY
LEADERS?

The trap we are warning the Muslims of is the difference between dwelling in Jannah (paradise) or dwelling in Nar (hellfire).
Voting for one over the other means you are actively choosing a legislator who will legistate laws other than Allahs, a leisure none of us have

Your vote means "I choose you to act on my behalf" so when this person legalises gambling, alcohol, brothels, same sex marriages and possibly send troops into Muslim lands to invade them and when they do, you are carrying the very same sin, blood will also be on your hands, as you directly helped put them in power

So the idea of the lesser of the two evils just went really sour, what's the use of one good over so many evils.

Allah (swt) sent down His books not for mere play, nor to just beautify or walls and shelves with, He sent down the Quran to be followed, ruled by and obeyed.

"And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims"
(Quran 16:89)

And He (swt) sent the Prophets and Messengers to explain these books and for them to be obeyed.

"And We did not send any messenger except to be obeyed by permission of Allāh"
(Quran 4:64)

The last of these Messengers is Muhammad (saw), His Shariah is the final one, completed and perfected, without any need to add or subtract.

Now tell me again if you truly believe the above, why do we need Democracy today?

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